THE BEAUTY of HOLINESS IN THE COMMON PRAYER,

Set in a NEW and JUST LIGHT,

AND

Many OBJECTIONS made to that BOOK, (after a *ſerious* and *impartial* REVIEW) are obviated and removed.

HUMBLY ATTEMPTED, for the Honour and Service of the CHURCH of *ENGLAND*, and the true PROTESTANT RELIGION.

By a MEMBER *of that* CHURCH.

Worſhip the Lord in the Beauty of Holineſs, 1 Chron. xvi. 29.
Let all Things be done decently and in Order, 1 Cor. xiv. 40.

LONDON:
Printed for R. BALDWIN at the *Roſe* in *Paternoſter-Row*. 1752.

(Price FOUR-PENCE.)

BRITISH MUSEUM

PREFACE.

THE deſign of theſe few pages is, if poſſible, to ſoften the tempers, and reconcile the different ſentiments of thoſe who have publickly engaged on ſubjects, that moſt certainly require a fair and *candid diſcuſſion*. If what the author has here offered, ſhould have any tendency to effect thoſe good purpoſes, his intention by publiſhing it, will be happily anſwered; in regard he has no latent ſiniſter views, but only an unfeigned deſire to promote, as far as he can, the cauſe of truth, and the purity of religious worſhip, in the church eſtabliſhed.

Thoſe who will impartially examine our preſent liturgy, and at the ſame time ſeriouſly conſider, what is now recommended, for the further improvement of it, muſt ſurely be convinced from their own obſervation, that our daily ſervices, and other offices of religious worſhip, do very much want to be reviewed and amended; nor can they oppoſe ſo good a deſign, without acting contrary to conviction, as well as to the reaſon and truth of things: both which conſpire to prove the neceſſity, and great uſefulneſs of ſuch an undertaking. And if this was properly executed, with due care and prudence, it would render our liturgy, one of the moſt perfect models of public devotion, perhaps in the world.

Indeed, for this we muſt chiefly rely under God, on the piety, influence, courage and reſolution of our ſpiritual governors, to exert themſelves

ſelves on this important occaſion; and which, perhaps, may not be the leaſt part of their duty. And though it is certain, that no liturgy can be ſo framed, as to pleaſe every individual, yet this is no juſt reaſon, againſt our endeavouring to alter what is manifeſtly amiſs; and to make ours as perfect and unexceptionable, as the nature of the thing will admit. To have this accompliſhed, can never be an injury, but muſt be of ſingular ſervice to our church. What is now propoſed to conſideration, is drawn up chiefly in the words of our liturgy; from which it may be obſerved how eaſily we might render our public ſervice the *beauty of holineſs*, by only abridging and connecting our preſent form, and making a few alterations in ſome expreſſions.

Morning

Morning Prayer for the Lord's Day.

The miniſter to begin, with one, or more of theſe ſentences.

WHEN the wicked man turneth away from his wickedneſs, that he hath committed, and doth that which is lawful and right, he ſhall ſave his ſoul alive, *Ezek.* 18. 27.

As I live, ſaith the Lord, I have no pleaſure in the death of the wicked, but would rather they ſhould turn from their wickedneſs and live. *Ezek.* 33. 11.

If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us; but if we confeſs our ſins, God is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 *John* 1. 8, 9.

DEarly beloved brethren, the ſcriptures exhort us in ſundry places, to acknowledge and confeſs our manifold ſins and wickedneſs, and that we ſhould not diſſemble, nor hide them before the face of almighty God our heavenly father; but confeſs them, with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveneſs of the ſame, by his infinite goodneſs and mercy. And although we ſhould at all times, humbly acknowledge our ſins before God, yet ought we moſt chiefly ſo to do, when we aſſemble and meet together, to render thanks for the great benefits we have received at his hands, to ſet forth his moſt worthy praiſe, to hear his moſt holy word, and to aſk thoſe things which are requiſite and neceſſary, as well for the body as the ſoul. Wherefore, I pray and beſeech you, to accompany me with a pure heart, unto the throne of the heavenly grace.

A preparatory prayer.

[*The miniſter and people all kneeling.*]

ALmighty God, unto whom all hearts be open, all deſires known, and from whom no ſecrets are hid, cleanſe the thoughts of our hearts, by the grace of thy holy ſpirit, from all ſinful imaginations, that we may per-

fectly love, and worthily magnify thy great name. And grant, that thoſe things may pleaſe thee, which we do at this preſent, ſo that the remainder of our lives being pure and holy, we may at the laſt enter into thy eternal joy, through Jeſus Chriſt our Lord. *Amen.*

Confeſſion.*

ALmighty and moſt merciful father, we have followed too much the devices and deſires of our own hearts. We have offended againſt thy holy laws. We have neglected to do what thou haſt commanded; and have done thoſe things which thou haſt forbidden; thereby provoking thy juſt diſpleaſure. But, O Lord, have mercy upon us, have mercy upon us, miſerable offenders. Spare them, O God, who confeſs their faults; reſtore to thy favour them that are penitent; according to thy promiſes declared unto mankind in Chriſt Jeſu our Lord. And grant, O moſt merciful father, for his ſake, that we may hereafter live a godly, righteous and ſober life, to the glory of thy holy name. *Amen.*

A prayer for pardon of ſin.

O God the father of our Lord Jeſus Chriſt, who deſireſt not the death of a ſinner, but rather that he ſhould turn from his wickedneſs, and be ſaved; we beſeech thee, to forgive the offences of us thy ſervants, who are truly penitent; and of thy bountiful goodneſs, pardon all thoſe ſins, which by our frailty, we have committed. Grant this, for the ſake of Jeſus Chriſt our Lord. *Amen.*

Or this,

ALmighty and everlaſting God, who hateſt nothing that thou haſt made, and doſt forgive the ſins of all them, who are truly penitent; create and make in us new and contrite hearts, that we worthily lamenting our tranſgreſſions, and acknowledging our wretchedneſs, may obtain of thee, the God of all mercy, the full pardon and for-

* As to the confeſſion and Lord's prayer, it is ſubmitted to conſideration, whether a ſilent attention in the congregation, and a mental joining in theſe, with the miniſter, may not be much better, than to repeat them aloud after him, which certainly tends to diſturb the devotion of others.

forgiveneſs of all our ſins, through Jeſus Chriſt our Lord. *Amen.*

Our father, &c.
The collect for the Day *.

A Prayer for grace and protection.

O Lord, our heavenly father, almighty and everlaſting God, who haſt mercifully preſerved us from all perils and dangers of the night paſt, for which we praiſe thy holy name; we beſeech thee to defend us this day from the power and malice of all our enemies. Let no temptation to ſin overcome us, nor any evil accident befal us. Keep us in health and ſafety, in peace and innocence, in love and charity; and grant, that all our actions being governed and directed by the rule of thy commandments, we may always do what is pleaſing in thy ſight, through Jeſus Chriſt our Lord. *Amen.*

Then the miniſter ſhall ſay,
[*He and the people all ſtanding*]

M. Praiſe ye the Lord.
P. The Lord's name be praiſed.

Then ſhall be ſaid the following Hymn.

Pſalm 95. &c.

O Come, let us ſing unto the Lord, let us heartily rejoice in the ſtrength of our ſalvation.

Let us come before his preſence with thankſgiving; and ſhew ourſelves glad in him with pſalms.

For the Lord is a great God, and a great King above all Gods.

In his hand are all the corners of the earth; and the ſtrength of the hills is his alſo.

The ſea is his, and he made it; and his hands prepared the dry land.

O come, let us worſhip and fall down; and kneel before the Lord our maker †.

* To be only once uſed, and in this place. Such as were drawn up in 1689, are recommended.

† The other part of this pſalm is not ſo ſuitable to the *Chriſtian*, as it was to the *Jewiſh* worſhip.

For he is the Lord our God, we are his people, and his mercy endureth for ever.

O praiſe the Lord for he is gracious; O ſing unto his name, for it is lovely.

For with righteouſneſs ſhall he judge the world, and the people with equity.

Or the 96th Pſalm.

O Sing unto the Lord a new ſong, *&c.*

Then ſhall be read the pſalms properly ſelected, and at the end of the laſt *.

Glory be to the father, *&c.*
As it was in the beginning, *&c.*

Then the firſt leſſon properly choſen; and after it,

Pſalm 100.

O Be joyful in the Lord, *&c.*

Then the ſecond leſſon; after which Te Deum †.

WE praiſe thee, O God, we acknowledge thee to be the Lord.

All the earth doth worſhip thee, the father everlaſting.

To thee all angels join in praiſe, the heavens and all the powers therein.

To thee, the bleſſed above do homage, ſaying,
Holy, holy, holy, Lord, God almighty.
Heaven and earth are full of the majeſty of thy glory,
The glorious company of the apoſtles, praiſe thee.
The bleſſed ſociety of the prophets, praiſe thee.
The noble army of martyrs, praiſe thee.

The holy church doth acknowledge thee, the father of an infinite majeſty.

Thou, O Chriſt, art the king of glory; the everlaſting ſon of the father.

When thou undertookeſt to ſave mankind; thou didſt not diſdain to be born of a virgin.

Alſo thine only begotten ſon; and the Holy Ghoſt the Comforter. When

* That ſome proper pſalms ſhould be ſelected for *Sundays*, and the *Gloria Patri* only ſaid at the end of the laſt pſalm, were propoſed in 1689.

† *Te Deum* ought to come after the ſecond leſſon, becauſe it takes notice of our ſaviour.

When thou hadſt conquered ſin and death; thou didſt open the kingdom of heaven to all believers.

And now ſitteſt at the right hand of God, in the glory of the father.

From whence we believe, that thou wilt come to be our judge.

We therefore pray thee, to help thy ſervants, whom thou haſt redeemed with thy precious blood;

That they may partake with thy ſaints, of glory everlaſting.

O Lord bleſs and ſave thy People; govern and preſerve them for ever.

Day by day we magnify thee, and will worſhip thy name, world without end.

O Lord, we beſeech thee, to keep us this day without ſin.

O Lord have mercy upon us; for our truſt is only in thee.

Then ſhall be ſaid the apoſtle's, or Nicene creed†, after which, the ten commandments; at the end‖ of the laſt, the people ſaying,*

O Lord have mercy upon us, and write all theſe thy laws in our hearts we beſeech thee.

Here a pſalm to be ſung, and after it the epiſtle and goſpel to be read.

Then the litany‡, firſt ſaying,

Let us pray.

O GOD, the father of heaven, have mercy upon us miſerable ſinners.

O God, *&c.*

Re-

* The deſcent of Chriſt into hell ought to be omitted, becauſe the expreſſion is obſcure, the ſenſe of it uncertain, and hath been much controverted, but to little ſatisfaction. Nor were theſe words in the old *Greek* and *Latin* creeds. The *Athanaſian* creed (*o*) for many weighty reaſons ought not to be uſed at all.

† Or rather, the *Hieroſolymitan creed*, ſo much approved of by the learned biſhop *Bull*.

‖ This was propoſed in 1668.

‡ The author of the *free and impartial conſiderations*, and ſome others are of opinion, that the litany alone, with ſome additional collects or prayers, may be ſufficient on Wedneſdays and Fridays.

(*o*) See reaſons for exchanging the *Athanaſian* creed, *&c.* printed for *Griffiths*.

‡ Remember not, O God, our offences, nor thoſe of our forefathers, neither take thou vengeance of our ſins; but ſpare us, good Lord, O ſpare thy people, whom thou haſt redeemed by thy ſon's moſt precious blood, and be not angry with us for ever.

We beſeech thee, O God, to pardon and ſpare us.

That it may pleaſe thee, to keep us from all evil and miſchief, from ſin, from the crafts and aſſaults of the devil, from the terrors of thy wrath, and from everlaſting damnation.

O God, we beſeech thee to hear us.

That it may pleaſe thee to keep us from all blindneſs and hardneſs of heart; from pride, vain-glory, and hypocriſy; from envy, hatred and malice; from lying and ſlandering; intemperance and ſenſuality; and from all the deceitful luſts of the fleſh.

O God, we beſeech thee to hear us.

That it may pleaſe thee, to keep us from covetouſneſs and oppreſſion, from paſſion and anger, from preſumption and

‡ In the office of our church, for ordaining of prieſts, they are exhorted, "continually to pray to God the father, by the mediation of our only ſaviour Jeſus Chriſt, for the heavenly aſſiſtance of the holy ghoſt, *&c.* and moſt of the prayers or collects in our liturgy, are expreſſed after the like manner, and ſhould be ſo in all: For the learned and judicious biſhop *Bull* aſſures us, "That in the firſt and beſt ages, the churches of Chriſt directed all their prayers, according to the ſcripture, to God only, through the alone mediation of Jeſus Chriſt‖." This is a point that ought to be fairly and impartially examined into, and which deſerves the moſt ſerious attention of all good chriſtians. And whenever God of his mercy ſhall be pleaſed, for the honour and glory of his true religion, to influence the minds of our governors, to review and amend our preſent common prayer-book, it is humbly hoped that they will then think it a moſt rational, wiſe and chriſtian part, to have a new one compoſed, that may be conſiſtent with itſelf; and the prayers directed, agreeable to the above exhortation of our church, to the general prayers or collects in our liturgy, to the practice of the firſt and beſt ages of the churches of Chriſt, and which was, as biſhop *Bull* ſays, *according to the ſcripture.* Suppoſe therefore the firſt petition in the litany was thus (O God have mercy upon us, and hear our prayers, through the alone mediation of Jeſus Chriſt our Lord.) But this is ſubmitted with the greateſt deference, to the conſideration and ſuperior judgment of our governors.

‖ *Bull*'s anſwer to the biſhop of *Meaux*'s queries, p. 295.

and deſpair, from all heinous and notorious ſins, and from all contempt of thy word and commandments.

O God, we &c.

That it may pleaſe thee, to keep us from earthquakes, lightening and tempeſt; from plague, peſtilence and famine; from war, battle and murder; from ſharp pains, infectious diſeaſes, and an unprepared death.

O God, we &c.

That it may pleaſe thee, to keep us, from all ſedition, privy conſpiracy and rebellion; from all falſe doctrine, hereſy, and ſchiſm; and to ſupport and comfort us, in the time of ſickneſs, in the hour of death, and in the day of judgment.

O God, we &c.

O God, though we are unworthy of theſe mercies, yet for the ſake of what our ſaviour has done and ſuffered for us, by his death and paſſion, by his reſurrection and aſcenſion into heaven, and continual interceſſion for us, at thy right hand, grant theſe our humble requeſts.

O God, we &c.

O Lord, we beſeech thee to hear us, in behalf of all mankind; and that it may pleaſe thee, to protect and defend thy church univerſal, and to preſerve it in the true faith.

O God, we &c.

That it may pleaſe thee, to keep and continue in the true worſhipping of thee, thy ſervant *George* our king and governor; eſtabliſh his heart in thy faith, fear and love, that he may always truſt in thee, and ever promote thine honour and glory.

O God, we &c.

That it may pleaſe thee, to defend, and preſerve him from all danger, and to give him ſucceſs and victory, over all his enemies.

O God, we &c.

That it may pleaſe thee, to bleſs and protect the prince of *Wales*, the princeſs dowager of *Wales*, the duke and all the royal family.

O God, we &c.

* That it may pleaſe thee, to direct and proſper all the conſultations of the high court of parliament, to the advancement of thy glory, the good of thy church, the ſafety,

* This was propoſed in 1660.

ſafety, honour and welfare of our ſovereign and his kingdoms.

O God, we &c.

That it may pleaſe thee, to endue our biſhops and clergy, with true knowledge and underſtanding of thy word, that by the ſoundneſs of their doctrine, and the piety of their lives, they may effectually recommend thy holy religion unto all men.

O God, we &c.

That it may pleaſe thee, to endue the lords of the council, the nobility and magiſtrates, with grace, wiſdom, and underſtanding, that they may duly execute juſtice, and faithfully maintain truth.

O God, we &c.

That it may pleaſe thee to bleſs and keep all thy people; to give to all nations unity, peace and concord; and grant that all may love and fear thee, and diligently live after thy commandments.

O God we &c.

That it may pleaſe thee, to give unto us encreaſe of grace; that we may hear thy word with meekneſs and humility, receive its doctrine with a ſincere mind, and that the fruits of the ſpirit may appear in our lives.

O God, we &c.

That it may pleaſe thee, to bring to the knowledge of thy truth, all who are in any miſtake and error; to ſtrengthen and confirm all chriſtians in the true faith; to help and comfort thoſe who are weak therein; to give repentance to them that fall into ſin; and to enable all to overcome the temptations of the devil, the world and the fleſh.

O God, we &c.

That it may pleaſe thee to aid and ſupport, all who are in any danger, neceſſity and tribulation; to preſerve all who lawfully travel by land or by water; all women labouring with child, all ſick perſons and young children; [*eſpecially thoſe for whom our prayers are deſired*] and to ſhew thy pity and compaſſion upon all priſoners and captives.

O God, we &c.

That it may pleaſe thee, to give and preſerve to us, the kindly fruits of the earth, that in due time we may enjoy them for our uſe and nouriſhment.

O God, we &c.

That

That it may pleaſe thee, to give us true repentance, to forgive us all our ſins, and to endue us with the grace of thy holy ſpirit, to amend our lives, according to thy word.

O God, we &c.

O God merciful father, who deſpiſeſt not the ſighing of a contrite heart, nor the deſires of ſuch as be ſorrowful; mercifully receive theſe our prayers and ſupplications, which we make unto thee for help and ſupport in all our troubles and adverſities, whenſoever they may oppreſs us; and ſo graciouſly hear us, that all thoſe evils, which the craft and ſubtlety of the devil or man can contrive againſt us, may by thy good providence be defeated and brought to nought; that we thy ſervants being preſerved from all danger, may evermore give thanks unto thee, in thy holy church, through Jeſus Chriſt our Lord. Amen.

Or this.

WE humbly beſeech thee, O father, mercifully to look upon our failings and infirmities, and of thy great goodneſs keep from us all thoſe evils, which our ſins have moſt juſtly deſerved; and grant, that in all our troubles, we may place our whole truſt and confidence in thy mercy, and evermore ſerve thee, in all holy living, to the honour and glory of thy name, through our only mediator and advocate, Jeſus Chriſt our Lord. *Amen.*

The general thankſgiving.

ALmighty God, father of all mercies, we thine unworthy ſervants, do give thee moſt humble and hearty thanks, for all thy goodneſs and loving kindneſs, to us and to all men. [*Particularly to thoſe who now deſire to return their thanks unto thee, for thy late mercies*] We bleſs thee for our creation, for our daily preſervation, and all the bleſſings of this life. But above all, we magnify and adore thee, for that amazing inſtance of thy love, in the redemption of the world by our Lord Jeſus Chriſt. We praiſe thee, for the light of thy goſpel,

 the

* It was propoſed in 1668, to omit the reſponſes, and to uſe the Lord's prayer no more than once.

the assistance of thy grace, and for all the means afforded us, to obtain eternal life. Give us, we beseech thee, a due sense of all thy mercies, that our hearts being unfeignedly thankful, we may shew forth thy praise, not only with our lips, but in our lives; by devoting ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord; to whom with thee and the holy ghost, be all honour and glory, world without end. *Amen.*

The concluding prayer.

ALmighty God, who hast given us grace at this time, to make our common supplications unto thee, and dost promise to hear those petitions, which are offered up in thy son's name; we beseech thee, mercifully to receive the prayers that we have now made, on the behalf of ourselves and others; granting us, in this world, whatever may be most expedient for us, and in the world to come, life everlasting, thro' Jesus Christ our Lord. *Amen.*

The grace of our Lord Jesus Christ, &c.

Then a *psalm* sung, the *sermon* following it.

N. B. The foregoing form is proposed to be used also on *Wednesdays* and *Fridays*, omitting the ten commandments with the epistle and gospel, unless on holidays, and then reading the epistle and gospel instead of the first and second lessons. The former part of the office to be the same, on other days, omitting the litany; and saying (after the creed and a psalm sung) as follows.

Let us pray.

O Lord shew thy mercy upon us.
And grant us thy salvation.
From our enemies defend us, O God.
And graciously look upon our afflictions.
With pity behold the sorrows of our hearts.
With mercy and favour hear our prayers.
Grant us, O Lord, peace and tranquility.
And make us truly thankful for all thy mercies.
O God, purify and cleanse our hearts.
And take not thy holy spirit from us.

A prayer for the king and royal family.

O Almighty God, who doſt rule and govern all the kings and princes upon earth; we moſt heartily beſeech thee, to bleſs our ſovereign lord king *George*, and ſo aſſiſt him with thy grace, that in all his thoughts, words and actions, he may ever deſign thy honour and glory, and ſtudy to preſerve the peace and proſperity of theſe nations. Endue him plentifully with all divine graces; grant him in health and happineſs, long to reign over us; enable him to overcome all his enemies; and this life ended, receive him into glory and bliſs eternal.

We alſo pray thee to bleſs the prince of *Wales*, the princeſs dowager of *Wales*, the duke, and the reſt of the royal family. Endue them with thy holy ſpirit, proſper them with all happineſs, and bring them to thine everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

A prayer for the clergy.

ALmighty God, the fountain of all goodneſs, we pray thee, to beſtow an abundant meaſure of thy grace, upon all our biſhops and clergy; give them a right knowledge and underſtanding of thy holy word; endue them with innocency of life, that by their faithfully diſcharging the duties of their miniſtry, and being good examples to others, they may in all things truly pleaſe thee; grant this, O Lord, for the honour of our advocate and mediator, Jeſus Chriſt. *Amen.*

A prayer for the parliament during their ſitting.*

MOſt gracious God, we humbly beſeech thee, as for this kingdom in general, ſo more eſpecially for the high court of parliament at this time aſſembled: Be pleaſed ſo to direct and proſper all their conſultations, to the advancement of thy glory, the good of thy church, the ſafety, honour, and welfare of our ſovereign and his kingdoms; that by their endeavours, peace and happineſs, truth and juſtice, religion and piety, may be eſtabliſhed among us, for all generations; this we beg, through Jeſus Chriſt our Lord. *Amen.*

* This to be uſed when the litany is not.

A prayer of interceſſion for all men.

O God, the creator and preſerver of all mankind, we humbly interceed with thee, for all ſorts and conditions of men; and that thou wouldſt be pleaſed to make thy goſpel known unto all nations. But more eſpecially we pray for thy bleſſing on the church univerſal; and ſo guide and govern it by thy good ſpirit, that all who profeſs and call themſelves chriſtians, may be duly inſtructed in thy holy word, and hold the faith, in unity of ſpirit, in the bond of peace, and in righteouſneſs of life. In particular, we beſeech thee to preſerve our church and nation from all their enemies. Pardon our great and crying ſins; turn from us thy judgments; and make us a religious and happy people. We alſo recommend to thy fatherly goodneſs, all thoſe who are any ways afflicted or diſtreſſed, in mind, body, or eſtate, [*eſpecially thoſe, for whom our prayers are deſired*] moſt humbly beſeeching thee to comfort and relieve them, according to their ſeveral neceſſities; grant them patience to endure their ſufferings, and in thy good time ſend them a happy deliverance out of all their afflictions. And this we beg for Jeſus Chriſt his ſake. *Amen.*

The general thankſgiving.

The concluding prayer.

The grace of our Lord Jeſus Chriſt, &c.

The evening ſervice may be the ſame as in the morning, for week-days, (*excepting* Wedneſdays *and* Fridays) *only the following collects may be uſed, inſtead of that in the morning for grace and protection; alſo the hymns or pſalms hereafter referred to.*

A prayer for grace.

O Almighty and everlaſting God, vouchſafe we beſeech thee, ſo to direct, ſanctify, and govern our hearts and minds, that we may always obey thy laws, and keep thy

thy commandments; and by thy moſt mighty protection, be preſerved both now and ever in body and ſoul, through our Lord and Saviour Jeſus Chriſt. *Amen.*

A prayer for peace.

O God, who art the author of peace, and lover of concord, grant unto thy ſervants that peace and quiet of mind, which this world with all its abundance cannot give. Incline our hearts to love, ſerve, and fear thee; and ſo defend us by thy good providence, from all our enemies, that we may paſs our ſhort time here peaceably, and quietly, thro' the merits of Jeſus Chriſt our Lord. *Amen.*

A prayer for protection.

O Lord God, who haſt hitherto graciouſly preſerved us, from all evil accidents, for which we return our moſt hearty thanks; we humbly beſeech thee, to enlighten our darkneſs, and by thy great mercy to keep us from all perils and dangers of the enſuing night; and this we beg for the love of thy only ſon, our ſaviour Jeſus Chriſt. *Amen.*

Praiſe ye the Lord, *&c. as in the morning.*

After the firſt leſſon, repeat this hymn.

Pſalm 98 *.

O Sing unto the Lord, *&c.*

After the ſecond leſſon repeat this hymn.

Pſalm 67.

GOD be merciful unto us, *&c.*

Then the creed, *after which add,*

Let us pray.

O Lord ſhew thy mercy upon us, *&c. as in the morning.*

N. B. *No part of the communion office to be uſed, but when the communion is adminiſtered.*

THE

* The *magnificat*, and *nunc dimitis*, ſeem very improper for chriſtian worſhip.

THE communion ſervice alſo requires ſome alterations. For as our church diſclaims the belief of tranſubſtantiation, conſubſtanſtiation, and the real preſence, we ſhould therefore prudently exchange all expreſſions in that office, and the catechiſm, that give the leaſt countenance thereto, for ſuch others as are more clear and conſonant to the real doctrine of our church. In the rubric after the communion it is declared, "That the ſacramental bread and wine remain ſtill in their very natural "ſubſtances, and therefore may not be adored, (for that "were idolatry to be abhorred of all faithful chriſtians) "and the natural body and blood of our ſaviour Chriſt, "are in heaven and not here; it being againſt the truth "of Chriſt's natural body, to be at one time, in more "places than one." And again, in the 28th article of Religion. "Tranſubſtantiation, or the change of the ſubſtance of bread and wine, in the ſupper of the Lord, "cannot be proved by holy writ; but it is repugnant "to the plain words of ſcripture, overthroweth the nature of a ſacrament, and hath given occaſion to many "ſuperſtitions."

If, therefore, we would be conſiſtent with our own declarations, with the ſcripture, and with the reaſon and truth of things, the following expreſſions ought to be exchanged, for ſome more pertinent. In the prayer next before that of conſecration, theſe figurative words, *grant us therefore, gracious Lord, ſo to eat the fleſh of thy dear ſon Jeſus Chriſt, and to drink his blood, that our ſinful bodies may be made clean by his body, and our ſouls waſhed through his moſt precious blood*; ſhould in prudence be altered for others more plain and ſuitable to our own profeſſion. Suppoſe it was thus; "grant us grace, we be"ſeech thee, to commemorate the wonderful love of our "dying ſaviour, with ſuch due reverence, and devout "affections, that we may be made partakers of all thoſe "ineſtimable benefits, which he hath obtained for us, by "offering himſelf a ſacrifice for our ſins." —— There are other ſimilar expreſſions in that office, that require to be altered, after the ſame manner.

And thus likewiſe in the *catechiſm*: The anſwer to a queſtion, "The body and blood of Chriſt, which are ve"rily and indeed taken and received by the faithful in "the Lord's ſupper;" might be more truly and properly rendered,

rendered, "The body of Chriſt crucified, and his blood "ſhed for the redemption of mankind." Alſo the anſwer to another queſtion, "the ſtrengthening and refreſh- "ing of our ſouls, by the body and blood of Chriſt, as our "bodies are by the bread and wine;" might be much better expreſſed, after this, or the like manner; "all "who ſincerely repent, and with true faith, partake of "the Lord's ſupper, may reaſonably hope for the par- "don of their ſins, and all the benefits of Chriſt's paſſion." It is certainly a duty incumbent on us, not to retain in our liturgy, any expreſſions that give the leaſt countenance to the erroneous doctrines and practices of the *Romiſh* church. Let us then endeavour to reform from them, in all points wherein they have deviated from the principles of chriſtianity; for if we do not this, but again return to them, we ſhall act in direct oppoſition to the ſtrongeſt evidence of ſcripture, truth and reaſon, and againſt the moſt expreſs declarations, and avowed doctrines of our own church.

It will not now be conſiſtent with my intended brevity, to take notice of all the alterations in our liturgy, that might wiſely and piouſly be made by our governors. But if ſuch as were propoſed by the Commiſſioners appointed to review our liturgy in 1668 and 1689, were to be made in all our offices, with ſome few other amendments, they would render our public ſervices of devotion truly excellent and unexceptionable. What was then intended, may be ſeen in a little tract lately publiſhed, entitled, *The Queſtion truly ſtated, as to a new tranſlation of the bible, and review of our liturgy, articles and canons* *.

And I cannot avoid mentioning in this place, that it is not only my own wiſh, but the earneſt deſire of many judicious perſons, that the authors of the *Diſquiſitions* and *Appeals*, would ſoon oblige us with a ſpecimen of emendations and improvements, agreeable to their own plan, and which they have ſo long given us ſome reaſon to expect; as alſo with the ſecond part of their *Diſquiſitions*, that thoſe who would be glad to receive ſatisfaction in theſe points, may be fully informed of all the particulars which they intend to offer on the occaſion.

But

* See the *candid diſquiſitions*; the *appeals to reaſon and candor*; the *expediency of reviewing our liturgy*; the *ſhort hiſtory of the common prayer*, &c.

But I would beg a little of the reader's patience, in order to make a few remarks on, and alterations in, the offices appointed for the 5th of *November*, the 30th of *January*, the 29th of *May*, and the King's Acceſſion. As they now ſtand with ſuch a number of prayers (ſome needleſs and others containing the ſame matter; beſides, the litany, which ought only to be uſed on *Sundays*, *Wedneſdays*, and *Fridays*) it renders the ſervice on theſe days exceedingly long and tedious. It is obſervable, that on *Chriſtmas-day*, when we commemorate the greateſt of all bleſſings, there is only one ſhort collect, (and which ſhould be but once uſed) with the epiſtle and goſpel appointed on the occaſion, more than what is ordered on common days; even the litany is not then enjoined, unleſs it falls on the days, when that is directed to be uſed. The ſame method is alſo obſerved for the feſtivals of the apoſtles, and other ſaints. And why ſhould not *this* be alſo ſufficient for the days above named? I therefore humbly propoſe, that the ſervice for theſe four days, ſhould be ſhortned, in the following, or ſome better manner.

The 5th of November.

The ſervice to be the ſame as on common week-days, unleſs it falls on thoſe days, when the litany is ordered; which may then be read.

The hymn appointed in this office, O Lord our governor, &c. *to be uſed inſtead of the* Venite, *with the proper pſalms for this day.*

The epiſtle and goſpel for this day, to be read inſtead of the firſt and ſecond leſſon.

For the firſt collect at morning prayer, may be ſaid.

ALmighty God, who haſt in all ages ſhewed thy power and mercy, in the gracious deliverance of thy church and people, from the wicked conſpiracies and attempts of their enemies; we return thee, our unfeigned thanks, for the wonderful preſervation of king *James* the firſt, the royal family, nobility, clergy, and commons then aſſembled in parliament, from the deſtruction as on this day intended againſt them, by the ſecret contrivance, treachery, and malice of popiſh conſpirators. We alſo offer

offer unto thee, our unfeigned thanks, for making this day again memorable by a freſh inſtance of thy loving kindneſs toward this land, in giving king *William* a ſafe arrival here, to deliver our church and nation from popiſh tyranny and arbitrary power. We adore the wiſdom and juſtice of thy providence, which thus ſo timely interpoſed, to defeat and diſappoint the wicked deſigns of thoſe who were utter enemies to theſe kingdoms. Make us, we beſeech thee, truly thankful for theſe, and all thy other mercies towards us. And grant, that theſe inſtances of thy wonderful goodneſs, may lead us to repentance, and to a diligent performance of all thoſe duties, which our holy religion doth require of us. Let truth and juſtice, brotherly kindneſs and charity, devotion and piety, concord and unity, with all other virtues flouriſh among us, that our church and kingdom may become a praiſe in the whole earth. All which we beg through Jeſus Chriſt our Lord. *Amen.*

The 30*th of* January.

The ſervice to be the ſame, as on the common week-days, unleſs it falls on thoſe days, when the litany is ordered which may then be read.

The hymn appointed in this office, inſtead of Venite exultemus, *to be ſaid in the room of the pſalms, now directed for that day.*

The epiſtle and goſpel for this day to be read, inſtead of the firſt and ſecond leſſon.

For the firſt collect at morning prayer, may be ſaid.

O Moſt mighty God, terrible in thy judgments, and wonderful in thy doings towards the children of men; who in thy heavy diſpleaſure didſt as on this day, ſuffer the life of king *Charles* the firſt, to be taken away, by the hands of cruel, and bloody men. We thy ſinful creatures, do humbly confeſs, that they were the crying ſins of this nation, which brought down this heavy judgment upon it. But, O gracious father, lay not the guilt of this innocent blood to the people of this land, nor let it ever be required of us, or our poſterity. O Lord, be not angry with us for ever,

but be merciful unto us, for the ſake of thy dear ſon Jeſus Chriſt our Lord. *Amen.*

O Lord, our heavenly father, who in the midſt of judgment doſt remember mercy, and by thy gracious providence didſt miraculouſly preſerve king *Charles* the ſecond from his enemies, and ſettle him on the throne of his father, and didſt alſo reſtore to us, our ancient government in church and ſtate: for theſe thy great and unſpeakable mercies, we render to thee our moſt humble thanks. Let the uncertainty of all the grandeur and enjoyments of this world, teach us to number our days, that we may apply our hearts unto wiſdom; that ſo neither the ſplendor of any thing that is great, nor the conceit of any thing good in us, may ever withdraw our eyes, from looking upon ourſelves, as ſinful duſt and aſhes; but enable us by thy grace, with faith and patience, humility and meekneſs, love and charity, conſtantly to perſevere in our duty, till the end of our lives. This we humbly beg, for the ſake of Jeſus Chriſt our Lord. *Amen.*

The 29th of May.

The ſervice to be the ſame as on common days, unleſs it falls on thoſe days, when the litany is ordered, which may then be read.

The hymn appointed inſtead of Venite, *to be ſaid in the room of any other pſalms.*

And the epiſtle and goſpel, to be read inſtead of the firſt and ſecond leſſon.

If this day falls on Whitſunday, *or* Trinity *ſunday, then the epiſtle and goſpel for thoſe days, to be read inſtead of the firſt and ſecond leſſon; and the epiſtle and goſpel for this day, to be read after the creed.*

For the firſt collect in the morning, may be ſaid,

ALmighty God, who art a ſtrong tower of defence unto thy ſervants, againſt the face of their enemies; we return thee moſt humble thanks for the happy and wonderful deliverance of theſe kingdoms from all the

the miſeries and oppreſſions, under which they had long groaned, during the great rebellion and civil war; and for thy miraculous Providence, in preſerving king *Charles* the ſecond from innumerable dangers, and placing him on the throne of theſe kingdoms; and alſo for reſtoring to this land, the free profeſſion of our eſtabliſhed religion and worſhip, together with its former peace and proſperity. As we ſincerely and devoutly adore thy great and glorious name, for this thy infinite goodneſs, vouchſafed to theſe kingdoms; ſo we moſt humbly beſeech thee, to continue thy grace and favour towards us; that all the world may know, that thou art our ſaviour and mighty deliverer, through Jeſus Chriſt our Lord. *Amen.*

The King's Acceſſion.

The ſervice to be the ſame as on week-days, unleſs it falls on thoſe days when the litany is ordered, which may then be read.

Only let the hymn appointed in this office be ſaid, inſtead of Venite, *adding the pſalms for this day.*

The epiſtle and goſpel to be read, inſtead of the firſt and ſecond leſſon.

For the firſt collect in the morning, may be ſaid,

ALmighty God, who ruleſt over all the kingdoms of the World, *&c* *.

N. B. Should this humble attempt find a favourable reception, the author may be encouraged to offer a *ſecond part* on the communion ſervice, and the other offices of our church.

* This one prayer is ſo pertinent, that no other need be uſed; eſpecially, as the king and royal family are otherwiſe prayed for.

F I N I S.

BRITISH MUSEUM

* This one prayer is to perform, that no other need be used; especially, as the king and royal family are otherwise prayed for.